DOCUMENT RESUME

ED 074 327 AC 014 270

AUTHOR	Suchodolski, Bogdan
TITLE	Life-Long Education: Problems, Tasks, Conditions.
INSTITUTION	United Nations Educational, Scientific, and Cultural Organization, Paris (France).
REPORT NO	ED-72-CONF-1-3
PUB DATE	29 Aug 72
NOTE	11p.; Paper presented at the Interdisciplinary Symposium on Life-Long Education (Paris, France, September 25 - October 2, 1972); Translated from French
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	*Adult Education; *Changing Attitudes; *Continuous Learning; Educational Change; *Educational Philosophy; Educational Policy; Educational Problems; Educational Theories; Social Structure; Social Values; Speeches
IDENTIFIERS	UNESCO

ABSTRACT

Lifelong education and its implications must be defined in order to embark on a rational and effective educational policy. Experiments in adult education in the nineteenth century gave rise to the idea of adult education as remedial, intended to correct the unfair treatment the lower classes received at the hands of an elitist educational system. Recently, this idea has evolved into the concept of lifelong education. A continual updating of instruction is incumbent upon both backward and advanced societies. The fundamental change in the way of life of the masses, resulting in today's affluent society, is a major factor in the current popularity of the concept of lifelong education. One of the problems of lifelong education is that of preparing people for new forms of life and making them aware of the dangers or an apathetic or superficial attitude toward cultural values. Instruction should be regarded as an asset in itself and not merely as a means of achieving greater material success. The modern conception of education necessitates "de-schooling" schools; lifelong education calls for the rational integration of the teaching activity at all levels. This integration would involve re-distributing educational activities over the whole of life and harmonizing formal education with out-of-school education. The success of such a program depends largely on factors outside the control of educationists--the structure of society and the processes and forces within it. (KM)

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Distribution: limited

ED-72/CONF.1/3
PARIS, 29 August 1972
Translated from the French

ED 074327

UNITED NATIONS EDUCATIONAL,
SCIENTIFIC AND CULTURAL ORGANIZATION

LIFE-LONG EDUCATION:
PROBLEMS - TASKS - CONDITIONS

by

Bogdan SUCHODOLSKI

This study, written at Unesco's request, will be a contribution to the work of the Interdisciplinary Symposium on Life-Long Education organized by Unesco in Paris (Unesco House) from 25 September to 2 October 1972

The opinions expressed in the study are the sole responsibility of the author

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Life-long education

Problems - tasks - conditions

1. Life-long education is becoming an essential element in contemporary educational policy and one of its leading ideas. No other concept in education has been invested with such importance or aroused such widespread interest. What is the reason for this, and in what ways are educational programmes and activities likely to be affected by this concept, which constitutes both a witness to our time and a hope for the years to come? The answer to this question is complex and problematic. An answer must, however, be found, for unless life-long education and its implications are defined it will be impossible to embark on a rational and effective educational policy in our modern civilization.

2. It may be observed in the first place - although this is also a matter deserving of further thought - that the idea of life-long education is by no means new. Even without referring back to a too distant past - to the way of life obtaining in China, India and ancient Greece, to the Christian civilization, the humanist tradition, and of the neo-humanist theory of education at the end of the eighteenth and the beginning of the nineteenth centuries - we have to acknowledge the fact that the doctrine of life-long education was authoritatively enunciated in the first quarter of the present century in an English memorandum which aroused great interest and is universally known as the A.L. Smith Report (1919). In this report, drawn up by a group of specialists in adult education, it is stated that "adult education must not be regarded as a luxury for a few exceptional persons here and there, nor as a thing which concerns only a short span of early manhood, but that adult education is a permanent national necessity, an inseparable aspect of citizenship, and therefore should be both universal and life-long".(1)

The idea of the absolute need for a continuous education lasting throughout life has won acceptance by all specialists in adult education, especially since the publication of the memorable work by A.B. Yeaxlee entitled Life-long Education (1929), which was responsible for the spread of its underlying principles in a large number of European countries.

The conviction that life-long education is an urgent need in the life of society took root among militant supporters of adult education, primarily because the cultural and educational aspirations of the social democratic movements of the modern era were both greater and more pressing than the possibilities afforded by a traditional educational system reserved for the privileged few.

The desire of the oppressed classes to overturn the barriers which prevented them from going beyond primary education and to participate fully in cultural life became manifest moreover, towards the end of the eighteenth century in North America and in the first half of the nineteenth century in

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(1) Adult Education Committee - Ministry of Reconstruction, Great Britain, 1919, p. 55.

England. Particularly noteworthy are the experiments in adult education that took place in English institutions during the 1850's under the influence of the industrial workers' movement. Similar trends have appeared in other social and economic conditions - for instance, in connexion with the peasant movement in Denmark, which has since become the home of people's universities.

3. These aspirations gave rise to the idea of adult education as an education intended to make good the omissions and deficiencies of the period of childhood and adolescence. Adult education was a "remedial education" that could be embarked upon and continued at any period of life. Life-long education was therefore conceived as an unceasing effort to go beyond the limits within which an élitist society sought to confine forever the so-called "deprived" social classes. Whereas the school system provided universal education on an unfair basis, the system of adult education was designed to remedy its omissions and errors. And at a time when, in all the countries undergoing rapid economic development, the divergence between the democratic and egalitarian aspirations of the masses and the operation of an élitist education system was becoming more and more strongly marked, adult education took on a growing importance. Ranging as it did from courses designed for persons who had had no opportunity whatever of attending school and had not even learnt to read and write, up to courses taking the place of higher education for persons who, after completing their primary schooling, had not been able to obtain the right to pursue university studies (these being jealously reserved for the well-to-do social classes), adult education, in remedying the omissions in the formal education of children and adolescents, came to affect an ever-increasing number of adults.

4. Adult education, conceived as remedial education, made it possible to collect pedagogical observations showing that the process of adult education contains within itself certain specific values which are not apparent during childhood and adolescence. It thus became increasingly clear that the adult man, precisely on account of the experience he has gained in life, is more capable of learning than are children or young people. Psychologists hastened to explain that the mind of the adult man preserves and, in certain areas, develops its cognitive and creative faculties; while sociologists added an argument, drawn from research on the civilization of primitive societies and also on the processes of cultural dissemination, to the effect that the adult man alone is capable of "learning" in a way that is likely to have a profound influence on his life. The history of intellectual movements assumed the appearance of a chronicle of the internal transformations of men, changing their points of view and their previous way of life. Adult education, conceived in this new manner, ceased to fulfil its remedial functions and took upon itself particular tasks. It had become necessary, not because people had been deprived of adequate instruction in their childhood or adolescence, but because it was only after maturity had been reached that training in several important sectors was possible. For this reason, our attention was drawn ever more clearly and powerfully by adult education to the value of an education designed to serve man throughout his life.

5. The same trend is observable in the experiments that marked the educational activity necessitated by modern advances in science and technology and by the changes entailed thereby in men's qualifications - all the more so in that, in our time, it has become obvious that the training received during adolescence becomes out of date and must be constantly reviewed, renewed, supplemented and even totally revised. And whereas in bygone times concern for adult education was a characteristic feature of backward societies, at the present time it is incumbent on advanced societies to devote more and more attention to organizing

this kind of education so as to be in a position to carry out those vocational tasks that require a continual updating of instruction. This provision of further training for skilled staff is becoming more and more important and the forms it takes are increasingly varied. Alongside forms designed to transmit information on the most recent advances in the fields of science and technology, we are witnessing the development of institutions and methods that enable men to assume a creative rôle in these processes of development. Adult education, conceived in this manner, takes on new values; it makes it possible to understand the process of education as a process which is inseparable from that of man's evolution throughout his life.

6. The provision of training aimed at the improvement of professional qualifications currently presents a further important aspect. The fluctuation of the demand for skilled staff on the labour market is becoming a negative as well as a positive factor in selection. Certain qualifications cease to be useful, others become much sought after. Many people have to change their occupation; others seek to do so. In these circumstances, aspirations towards attaining to a better social position have much broader scope; in several countries they become a driving force which sets in motion the whole gamut of educational activities by means of which adults may either rise to new levels in the hierarchy of their speciality or gain new qualifications enabling them to obtain new posts. Whereas, in the case mentioned earlier, what was involved was further training for the purpose of improving qualifications for a particular job, what we are concerned with here is the phenomenon of regrading and promotion. This is a new aspect of the education in which men are engaging at different periods of their lives.

7. When we attempt to make an overall assessment of the period ushered in by the English report mentioned above and by the International Conferences of Adult Education held in Cambridge (1929), Montreal (1960) and Tokyo (1972), we come to the conclusion that, in the adult education movement itself - in which the currents of democratic social development and the development of science and technology converged, conditioning the level and the quality of human labour - it has become apparent over the past few decades that the process of education cannot be adequately and correctly defined in the traditional way, as coming under the heading of education for children and adolescents, with particular reference to school education; rather, the educational process should be thought of in terms of men's activity throughout their lives, in terms of their social and professional aspirations and responsibilities. It has become increasingly obvious that adult education is not merely a continuation of the education begun in childhood but that it is part of a continuous process whose development is concomitant with the evolution of man's life, each interacting with the other in a diversity of ways. This is the context within which, in our time, a distinction is being made between adult education, understood as the education of men and women in the period of maturity, and life-long education, understood as the modern form of education in the general sense.

8. Let us now endeavour to define this form in a more precise way. The foregoing analysis has shown how the idea of life-long education sprang from the experiments made in adult education. The conclusions of this analysis do not, however, make the whole truth clear as yet. If we were to confine ourselves to this study, we should be unable to explain why at this particular juncture life-long education should be the subject of general discussion among teachers and those responsible for educational policy, and why it should seem to be a

particularly modern programme of activity although it came into being so long ago, We shall be unable to find an explanation for these phenomena unless we take into consideration other factors which underlie the concept and the programme of life-long education and which confer upon it, in our day, an importance which it did not formerly possess, at the same time when it was emerging from the experiments in adult education.

9. The fundamental change in the way of life of the masses which is currently taking place is one of the factors involved. A number of other elements are connected with this phenomenon. The rise in the standard of living, the increased leisure time available to the working man, the political facilities and the improvement in communications contributing to the growth of tourism, the mass media of information which encourage cultural participation - all these help in speeding up a development which might be briefly described as the change of the "producer" society into a "consumer" or "affluent" society. The great traditions of bourgeois Europe, deriving from puritanical and Calvinist ethics and from the austere economics of the pioneers of capitalism, and requiring men to "serve production", have in our time been shaken and even annihilated. On the other hand, ideals of happiness conceived as the full enjoyment of the facilities offered by the modern conditions of life have grown in importance. The way of life associated with the affluent society involves possessing or increasingly profiting from material goods, and participating in the spread of information on cultural property.

10. It might be claimed, and not without justification, that this modern way of life is superficial. It might be maintained, as has already been done on several occasions, that, as a consumer, man is just as much a slave of the "world of things" as he was in the period when his whole life was lived as a "producer". One might also speak with indignation and contempt of "consumer culture", including in that expression the contemporary deterioration of genuine cultural life. It is nevertheless true that this way of life represents for the great mass of people a liberation from the chains of a sterile and painful existence, from the burden of the "daily round" which prevents them from a fuller enjoyment of human life. And even if listening to the radio, watching the television, visiting museums and monuments as do the tourists who make up the clientele of travel agencies, afford no guarantee that those who go in for such activities partake of a life of extraordinary value, those activities do, none the less, form part of a continual process of broadening of horizons whereby the mind and the imagination are stimulated. This, too, is perhaps not a very profound process of life-long education; it is however, one which is important and widely spread throughout society, and one which is the prerogative of modern men in well-to-do societies. As we know, a great many efforts are being made by institutions at the organizational level with the aim of intensifying this process and especially of protecting it from the restrictions and dangers to which it is exposed as a result of the commercialization of cultural events and services. As a result of these efforts, new aspects are coming to light of the problems of life-long education in our contemporary civilization of mass media and leisure.

11. Prominent among these problems is that of preparing men for new forms of life and putting them on their guard against the dangers of an apathetic or superficial attitude with regard to cultural values. A preparation of this kind calls for a critical reappraisal of the whole traditional conception of education which took shape in totally different conditions of life. In this situation the very notion of life-long education takes on a new tenor. Although

it sprang from the numerous experiments carried out in the field of adult education, life-long education today embraces the whole system of education to which man is subject, in all sorts of situations, from the cradle to the grave. The notion of life-long education is ceasing to be linked exclusively to adult education - although it also bears on that stage - and expresses the idea that education is a continuing process which lasts throughout life. At the same time changes are taking place in the order of importance established traditionally in regard both to structure and to content. The idea is gaining ground that education cannot be confined within the categories of courses, examinations and academic diplomas, but that it is a larger and more heterogeneous process, both freer and more spontaneous, closely bound up with the experience of life and the changes that occur in professional and social situations, which involve men in different ways. It is in this sense that more and more frequent reference is currently made to a "parallel education" which takes place under the influence of educational factors outside the school. In an affluent society these factors become more powerful and more varied.

12. The importance of the modern affluent society in relation to life-long education largely explains the interest which is being taken in it at the present time. This is not yet a complete explanation, however. Indeed, new phenomena are now coming to light which deserve special attention. As the standard of living rises and as participation in cultural property becomes - at least from the point of view of possibilities - accessible to everyone, a diminution is observable of the interdependence which existed in the past two centuries between the level of education and the socio-professional position of the individual. Once education becomes available to everyone, it ceases to be a factor in the formation of a social élite, endowing it with special privileges. While preserving its values as a factor in the preparation for social life and professional activity, education becomes at the same time a specific asset having a peculiar and enviable intrinsic value, not only because it constitutes an effective means of advancement, of increasing one's income and of raising one's social position, but also because it makes it possible to develop and satisfy one's aspirations, because such are men's inclinations, and because education makes our lives more precious, more picturesque, more interesting.

Education makes our lives more worthy of interest; it engenders a form of happiness for mankind. These processes, which are not as yet within the reach of everyone, nevertheless constitute in a large number of countries a new reality betokening for the immediate future a substantial change in respect of the appreciation of the social rôle of education and consequently a change in respect of the motives which prompt people to acquire some instruction.

13. It is of great importance for the very conception of life-long education that instruction should be regarded as an asset in itself and not merely as a means of reaching a higher social position or achieving greater material success. We are becoming increasingly aware that instruction should not be confined to vocational training but that it also has functions of a more general nature to fulfil, more particularly in regard to a more all-round development of the human person. The new conception of the educational society rightly takes these two aspects into consideration: it is not simply that modern civilization demands of men a continuous effort to acquire further vocational training, but also that it provides the conditions and incentives for taking advantage of much that is of value in life - and this can only be made possible by education. The conception of an "educational society" bids fair to provide men with a way out of the impasse into which they had been led by their visions of the "producer" society and the "consumer" or "affluent" society. While keeping consumer needs and

the tasks of production within reasonable limits, it shows human life as being subjectively precious, thanks to the intensification of all the human forces which must be brought into play to serve man's development. The affirmation of man's rôle as a producer and a consumer but also as one engaged in activities outside these two functions - in social work and creative activity - is becoming the basis on which life-long education is discovering its aims and acquiring an entirely new content.

Understood in this way, life-long education shows us at the same time that ideas about education were one-sided and narrow, and that today the very principle of education must be differently conceived. Paul Lengrand expressed this perfectly when he wrote: "Education is not an addendum to life imposed from outside. It is no more an asset to be gained than is culture. To use the language of philosophers, it lies not in the field of 'having' but in that of 'being'. The being in a state of 'becoming' at each different stage and in varying circumstances is the true subject-matter of education." (1)

14. The doctrine of life-long education thus becomes a springboard for a critical reappraisal of essential ideas concerning education and one of the factors from which is derived the modern conception of education according to which its humanist content causes it to be an integral process of development of human life. This theory of education links up with the most fruitful traditions of educational thought, ranging from Socrates to Dewey via Comenius, to the most successful experiments in education which have been carried out in various countries. As for the prospects offered by life-long education, which is an education lasting throughout life, the methods used are more heterogeneous than those previously admitted, in view of the fact that the experiences of life are more diversified; the education is also more personal and more social, in view of the fact that it stems from real situations in which men are involved; it is likewise freer and more spontaneous even when it avails itself of given educational establishments and facilities. And, although not everybody is ready to admit the validity of the trend towards the "de-schooling" of society, it should be noted - looking at the matter from the point of view of education itself - that the latter is a much vaster process than the provision of instruction in school; we find ourselves faced with the necessity of "de-schooling" the school itself, as reformers have been demanding for a long time past, so that education may, in that institution too, constitute a genuine process of development.

15. It is here that a vast field of activity and enterprise opens up. The system of life-long education calls for the rational integration of the teaching activity at all levels: family, nursery school, primary and secondary schools, higher education, post-graduate studies, further training of staff, adult education.

An integration of this kind would make it possible to distribute the tasks of education over the whole of life, and help to eliminate the element of over-exertion involved, which so often characterizes the education of children and adolescents; by arranging the tasks of education in terms of the experiences of the different periods of human life, educational activities could be endowed with a far greater authenticity; by treating education as a continuous process, more attention could be paid, in respect of teaching methods, to the development

(1) Paul Lengrand: Introduction to Life-long Education. Unesco 1970, p. 59.

of creative leanings and aptitudes for expression, to the implantation of more and more motives for the acquisition of knowledge, and to the capacity to check and renew the stock of acquired learning.

The harmonization of the activity of institutions of formal education with that of establishments providing out-of-school education in all their immense variety, beginning with cultural institutions and public education establishments and going as far as to include social and professional circles and the real situation in the artistic and cultural sphere, will constitute another type of integration. The lessons drawn from the fact that the task of education is being accomplished under the effect of numerous factors outside school will not fail to contribute to the renewal and transformation of institutions of formal learning. The execution of the programme to bring about this twofold integration represents a major task for our time in the matter of education which is both universal and life-long.

16. And it is precisely here that we come up against one of the most serious and complex problems, namely: what are the possibilities of achieving this? What are the conditions for it, and what are the obstacles standing in its way? On what allies can we count to help us in this task?

It is obvious that great hopes have been placed in the formulation of an equitable educational policy, on the part both of the public authorities and of the international institutions. It is also obvious that much depends on the intelligent activity of all those who will be entrusted with the practical application of life-long education. The preparation of appropriate material and technical means of action will likewise be an important factor. An intelligently conceived strategy, well-trained staff, first-rate equipment: these are the essential conditions for the development and universal application of life-long education. But we cannot omit to mention yet others.

Whereas the organization of formal education depends primarily on the education authorities and teaching staff, the execution of the ambitious programme of life-long education depends above all on factors which determine the conditions and the orientation of man's existence; these factors are not immediately related to education and do not come within the control of teachers. Life-long education is only to a certain extent a matter of organization and therefore depends only partially on teachers. Its roots reach down deeply into the social reality in which life acquires a certain content and from which the motivations and the choice of values which will guide that life derive. The establishment of life-long education depends, essentially, on the existence of an "educational society" in which education, understood in the broadest sense as the intensification of human development, is destined to become the principal and universal value.

17. Are we in fact on the threshold of the "educational society"? Is that society really taking shape in our time as a new and specific model of social and individual life, in contrast to the "producer" society and the "consumer" society? Are these processes sufficiently powerful to make it possible, through their promotion, to facilitate and hasten the establishment of life-long education? I do not think that it is easy to give an entirely optimistic answer to these questions. If we examine the economic and social conditions of man's existence we may note a number of elements favouring life-long education: already, the standard of living of the broad masses of the

population ensures for them sufficient freedom to shape their daily lives; people often find in their professional work opportunities for asserting their personalities; social participation acts as a stimulus both to reflective thinking and to the exercise of initiative. At the same time, however, the modern socio-economic world, in the course of its development, has acquired complex organizational structures which are impenetrable to the individuals living in that world who, under supervision, perform tasks that are imposed on them. In their inward selves, men have the feeling that they are merely minute and acquiescent cogs, in the vast machinery of this world. A feeling of this kind destroys the need and the possibility for life-long education since those to whom this need applies count for little. Life-long education constitutes a need and an aspiration for those men who are creative; it is not necessary for those who are merely parts of a mechanism. The more society seems remote and hostile, the more man feels that he is its slave, the less likely is he to aspire to life-long education. In these conditions it is neither possible nor necessary that the emphasis in life should be placed on education. To borrow a philosophical phrase we might say that one of the essential conditions for life-long education is the victorious and constant struggle against alienation. Without this prospect, all possibility of a deep-rooted and genuine life-long education vanishes; at the most there remain refresher courses. And looking at it another way, the spread of life-long education constitutes the proof that the alienation and hostility of society have been overcome and that man is beginning to feel that he is a responsible and creative person whose intellectual richness is materializing in the richness of life.

18. The second series of problems to be resolved if the trend of life is to to be towards education concerns the world of "things". Attention has been rightly drawn to the fact that, more than ever before, contemporary civilization has provided a human environment in which "things" abound. The "producer" and the "consumer" society together form a whole which encompasses man on all sides, constituting the instruments and means of his daily existence and the setting in which his desires and ambitions evolve. Often the dimension of the human personality tallies with that of the things which a man possesses and which at the same time betoken his social position and importance. This world of compliant things which bring comfort, this world of the "press-button civilization", is also a mysterious and alien world, hostile and capricious, that imposes on men its style of life. Van Lier and Dorfles have rightly drawn attention to the dual nature of the situation in which man is both the creator of things and their slave. In these circumstances there is a risk of a "materialized life" which constitutes a specific form of contemporary alienation. Human life turning blindly in the world of things, caught up in the patterns and prospects imposed by things, loses contact with the world of values and consequently falls into decay. The placing of the emphasis in life on education, which always derives from values and not from things, dwindles. If life is to recover that involvement in education, men must free themselves from the fetishism of the world of things. This world should become a ground favourable to human creativeness and cohabitation, enabling men to develop their spiritual assets. This is what Hegel meant when he wrote that man could become a dual entity through the world of things. Life-long education is inevitably linked with the process of multiple development in human life: a "one-dimensional man" has no need of education: his way of life is confined within the limits of "operation" and his prospects for the future are bounded by those of profit and power.

19. The third group of problems on which life-long education depends relate to culture. Paradoxically, the link between culture and education is not as simple and positive as it was believed to be. The world of culture - like the social world and the world of things - may be alien and hostile to man. And in this sense too one may speak of the danger of alienation. It may be recalled in this connexion that Husuboldt, who introduced this notion into the language of philosophy, thought that man becomes de-personalized by a culture that is withering away. But he also thought that the inexhaustible riches of cultural property constituted a continual stimulant for life-long education. This dichotomy is at the basis of the present situation. Modern culture is developing in two opposed ways: on the one hand, there is a culture which is inconceivable, unintelligible, élitist or perhaps "snobbish"; on the other, there is "mass culture" which is vulgar, trite, foreign in character, and which is dispensed and popularized by the leisure industry. What kind of encouragement to life-long education can a present-day man find in works which seem to him to be a piece of malicious nonsense or a shoddy means of diversion? The future of life-long education depends to a very large extent on the existence of a culture at once communicable and stimulating which can be experienced as something "intimate", "sublime", "personal" and common to all mankind. Hermetic culture and mass culture will have a destructive effect on life-long education, causing it to be reduced to the level of a monotonous stream of information which is to be treated with contempt.

20. The considerations set forth in the last paragraphs show that the problems posed by life-long education far exceed the notions habitually entertained of it by those responsible for educational policy, who see education in terms of the training of qualified personnel; but these problems also go beyond the sphere of competence of educationists, who concern themselves with the question of the training of human beings with the help of the facilities at their disposal. Life-long education is obviously in a certain sense the continuation of formal education and consequently corresponds to all that we understand by education or training. In this sense, its rôle is instrumental, in that its purpose is to provide further vocational training, ensuring promotion or professional success. It is also obvious that life-long education - in accordance with what educationists believe - can and must be suitably organized so as to cater for the different age groups and the different levels of experience of men, and with a view to defining the means, methods and instruments of educational action. But life-long education has another dimension, and one that is more far-reaching than that which could be described from the point of view of the demand for trained personnel or the possibilities of educational training. The real dimension of life-long education is simply its "human" dimension, in other words, that in which the main choice of values is effected, in terms of which the essential motivations are established which help to mould the style of men's everyday existence. But it is for this very reason that life-long education is affected by all that constitutes the human condition. And, although this condition does not enter into the calculations of educationists, it is precisely this which is of prime importance.

The structure of social reality and the processes which take place within it may foster the need for life-long education, or they may curb or even destroy it; the world of things created by men may become either the labyrinth in which they are enslaved or the instrument of their liberation and prosperity; culture may develop the personality, making it dynamic and frank or, on the contrary, it may make it cynical and apathetic. It is only by overcoming all these alienations

that the way may be opened to life-long education, which is primarily a specific philosophy of man and his creative development. According to this philosophy man is a being who finds his vocation and his happiness in constantly aspiring to further conquests; these new horizons of knowledge and these new fields of activity become the source and the effect of life-long education which, in ever-new forms, causes man to be true to himself and to the path which he has chosen to follow. In this sense, life-long education is the expression and condition of man's lasting youth. This youth - vital, changing, always in quest of what is new - is undoubtedly symptomatic of contemporary civilization. The ideals of production and consumption which underlie the way of life of modern men, are in contrast to modernity in the foregoing sense. On the other hand, the latter is faithfully expressed in the ideal of the "educational society" within which man's existence implies his constant development. Will the countries in an advanced state of development which have found the way out of poverty into affluence also be able to discover the path which will prevent their civilization from becoming bogged down in over-abundance and lead it towards the exploration of man's creative possibilities? This is the essential question of our time. The fate of life-long education hinges on the solution which is found for this problem.

21. It may perhaps seem that, by stressing the anthropological principles and hopes underlying the doctrine of life-long education, and explaining the ways in which it is conditioned, we have sought to belittle the importance of the efforts made by educationists in connexion with organization in this field, and to underrate the value of the strategy designed to mobilize teachers. Such was certainly not our intention. In showing that life-long education is deeply rooted in life itself, that it flourishes in certain conditions and withers away in others, we merely wished to intensify its influence and to increase its scope so that all the conditions which determine the development of life-long education might be taken into consideration, including those that are independent of educationists. The opinion of the latter must, however, count in discussions on the reorganization of social life and of culture - a reorganization which is indispensable, in modern civilization, to the development of education, which will enable men to live happily and humanely in this world which they are unceasingly building and which should never turn against them.

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